

Luther League Review

Foundation of the Colony of Mercy

ON the photograph from which our illustration is made there is written, in a firm hand, in German, "A happy grandfather." Do you ask who it is? It is Pastor von Bodel-

ized at Bethel, and it is to this marvelous work Pastor von Bodelschwingh and his family have consecrated their lives.

In times like these the example of such a



schwingh, with his son and his wife and their children. We might write here Paul's words: "Therefore seeing we have this ministry, as we have received mercy, we faint not."

This is the man who has given the world an example of social Christianity at work: "To bind up the broken hearted, to give unto them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." This is the vision seen and real-

man is useful and helpful. It gives us, in the rush and push of our commercial stress of life, pause and occasion to reflect upon the higher ideals of life. The appeal of such an example to young men and women is powerful. Readers of the work done by this man and accomplished at his colony of mercy find a new meaning in applied Christianity, and religion is seen to be not theory, but a practical and workable principle.

A Foreword

"ON to Canton, Ohio!" This is the call of the Executive Committee of the Luther League of America; October 30th and 31st and November 1st, 1906, the time; Trinity Evangelical Lutheran Church, the place.

It behooves us, as members of the Luther League of America, to prepare properly for attendance upon this meeting. No one should come with any personal ideas, but everything proposed and considered should be for the interests of the Church, and the education of the young people in the line of service in the individual congregations.

How to prepare is the question. But if we give the Convention, its subject, its men, and the Church, proper consideration before leaving our homes, and add to this the prayer that the Lord and Giver of all strength will help us to do our part, whatever that may be, in the meeting which we are to attend, we will have a great blessing. Above all things, let us take heed that we are present at every session, not only with hearing ears, but with the understanding which will lead us to be doers of the Word which we hear. Our Church has a great work in this country to do; we cannot do it unless we have the strength which comes only from above, and in order to accomplish our part, we must thoroughly understand what our duty is, and how we can best serve God and the Church.

The interest in Church work is growing among our young people; our pastors appreciate this, and rejoice over the work which the members of our Societies are doing in their various congregations. But we have much to learn to come up to the full measure of men and women, and to do our whole duty to the Lord.

Someone has well said that "It is not the form of the lamp, but the flame, which counts." We cannot hide our light under a bushel, but we must show it, if we are to be consistent in our profession, and faithful in our duty.

Yours in the Work,

Am. B. Stoevers,

President

Social Conditions in Africa

BY MRS. W. S. OBERHOLTZER.

MODERN African languages and dialects, like African tribes, are numerous. It is the one continent whose population is composed almost entirely of dark peoples, whose native religion is without sacred writings and definite systems; a religion whose followers are but wanderers in "the blackness of darkness."

The coast tribes and some of the interior have so called "kings," who are chosen by their tribe to that office. There are head men in each village, with local authority, but they, too, are subject to the king, they having authority only in their own village. The head men settle disputes about marriage, property rights, murders, wars, thefts, and so forth. Their decisions may be appealed from to a chief, or carried further to the king, whose decision is final. Instead of a question being referred to a chief or king, a committee of wise men is sometimes chosen for the occasion.

All coast tribes reckon themselves superior to any interior tribes, and of the coast tribes a superiority is claimed for those who have the largest foreign commerce and the greatest number of white residents.

All the tribes have words indicating the relationships of father, mother, brother, sister. Each family is held by the community responsible for the misdeeds of its members. However unworthy a man may be, his "people" are to stand by him, defend him, and even claim as right his acts, however unjust. Even if he be worthy of death, and a ransom is called for, they must pay it; not only his rich relatives, but all who are at all able must help.

Marriages are made not only between members of the same tribe, but between different tribes. Formerly it was not considered proper that a man of a coast tribe should marry a woman from an interior tribe, the coast tribes considering themselves as more enlightened than those of the interior, and were disposed to look down upon them. But now men marry women not only of their own tribe, but of all interior tribes, the idea being that he elevates her; but it is almost unheard of that a woman should marry beneath her.

Marriage is likely to be contracted in early years. It is considered the end and aim of a girl's existence, and she only waits for some one to buy her.

Often her husband is much older than herself, for a boy must postpone marriage until he has acquired enough in the way of earthly possessions to barter for a wife. The bride is always acquired by barter. She is worth so many goats or cows, so many yards of cloth, or so much of some other commodity, the number or quantity being agreed upon between the would be husband and the father of the bride.

Polygamy is common, almost universal. A man's addition to the number of his wives is limited only by his ability to pay their dowry price. His reputation as a person of wealth expands with every wife he takes, and the central idea of marriage is to increase his honors and provide abundant service for his physical wants. While a man may go to any tribe to seek a wife, he does not settle in the woman's tribe; she comes to him and enters into his family. In polygamy each wife has a separate house, or at least a separate room. Her children's home is in that house. Their habitations are built in one street, long or short, according to the size of the man's family.

The courtship and wedding vary greatly according to the tribe. First, the man goes to the father empty handed to ask his consent. The second visit he goes with gifts, and the father calls in the other members of the family to witness the gifts. On the third visit he goes with liquor and pays an instalment on the dowry. On the fourth visit with his parents and gives presents to the woman herself. On a fifth occasion the mother of the woman makes a feast for the mother and friends of the groom. At this feast the host and hostess do not eat, but they join in the drinking. Finally, the man goes with gifts and takes the woman. Her father makes return gifts as a farewell to his daughter. On her arrival at the man's village they are met with rejoicing and a dance, but there is no further ceremony. For three months she should not be required to do any hard work, the man providing her with food and dress. Then she will begin the usual woman's work, in the making of a garden and carrying of burdens. One of these women is called the "head wife." Usually she is the first wife. But the man is at liberty to displace her and put a younger one in her

place. Her position gives her the opportunity of superintending, but she is not herself excused from work.

So far as housekeeping, pure and simple, is concerned, there is not much of a house to keep. The characteristic hut is a rude affair. Poles, set up in close order for a framework, are plastered with mud. A thatch of leaves or grass serves for shingles. A small opening, so low that one must stoop to enter, does duty for both door and window. That is all. No chimney is built. The smoke from fire required for cooking finds its way through the dried grasses of the roof. The natural floor of earth is considered all that is necessary. Furniture of any description is almost unheard of. A woven grass mat provides a bed. It is soft enough for mattress and warm enough for covering. Other furniture would hamper the daily routine.

Scarcely anything is done to alleviate the sufferings of the dying. Instead, the tom-tom (a drum) keeps up an incessant beating, and the assembled relatives dance about and utter wild cries in the attempt to frighten away the evil spirit which is believed to be causing the illness. Amid such riotous confusion death must come as a welcome relief. Feasting, drinking and carousing make the funeral an occasion of general debauch. So the mourning of both men and women begins before the sick have actually died. The men cease after the burial, but the women continue for one month.

If a husband die, the widow or widows become the property of his family; she does not inherit, by right, any of his goods, because she herself, as a widow, is property. Sometimes she is given something, but only as a favor.

The hut serves often as a burial place for a member of the family, regardless of the character of the disease, contagious or otherwise, which has caused death. A shallow grave is dug and the body is laid away with as much pomp and display as the social standing of the family demands.

Belongings of the deceased, together with food and drink, are buried with him. Hut burial is not universal, yet it is rather widely in favor.

A stranger is entertained hospitably. He is provided with a house and food for two weeks, or as much longer as he may wish to stay. On departing he is given a present. His host and the village head man are bound

to protect him from any prosecution while he is their guest, even if he be really guilty.

There is no community in ownership of a plantation. Each one chooses a spot for himself. Any man can go to any place not already occupied, and choose a site on which to build or to make a garden, and he keeps it as long as he or some other member of his family occupies it.

Kingship has connected with it the great honor that a son may inherit it if he is the right kind of a man; but it is possible for him to be set aside and another chosen.

Revenge, especially for bloodshed, is everywhere practiced. A master seeks revenge for his slave or other servants. Formerly it was indifferent who was killed in revenge, so that it was some member of the murderer's tribe. If a man is killed, his wife does not lead in the revenge. His family must take the lead; her family must join in. They would be despised and cursed if they did not do so.

All their dreams are construed into visits from the spirits of their deceased friends. The cautions, hints and warnings which come to them through this source are received with the most serious and deferential attention, and are always acted upon in their waking hours. The habit of relating their dreams, which is universal, greatly promotes the habit of dreaming itself, and hence their sleeping hours are characterized by almost as much intercourse with the dead as their waking hours are with the living. This is, no doubt, one of the reasons for their excessive superstitiousness.

In every known African tribe there is some belief in a supernatural power, but the native has no idea of the true character of God. They know of a Being superior to themselves that is the Maker and Father. They will say, "He made these trees, that mountain, this river, those goats and chickens, and us people."

They think that God, after having made the world and filled it with inhabitants, retired to some remote corner of the universe, and has allowed the affairs of the world to come under the control of evil spirits, and hence the only religious worship that is ever performed is directed to these spirits, the object of which is to court their favor or ward off the evil effects of their displeasure.

They believe in the existence, in the first times, of a great man, who had simply to speak, and all things were made by the word of his power.

As to man's creation, a legend states it thus: Two eggs fell from on high. On striking the ground and breaking, one became a man and the other a woman.

There is a legend of a great chief of a village who always warned people not to eat of the fruit of a certain tree. Finally he himself ate of it and died.

Among a few persons is a vague tradition of a once happy period, and of a coming time of good.

There is a fable that a woman brought to the people of her village the fruit of a forbidden tree. In order to hide it she swallowed it, and she became possessed of an evil spirit, which was the beginning of witchcraft.

There is some tradition of a deluge.

All men believe they are sinners, but they know of no remedy for sin. Sacrifices are made constantly, their object being to appease the spirits and avert their anger.

There is a legend that a "Son" of God was to come and deliver mankind from trouble and give them happiness; but as he has not as yet come, they were no longer expecting him.

The burial places are regarded with a mixed feeling of reverence and awe. The immortality of the soul is believed in, but there is no tradition of the resurrection of the body.

They believe God gave law to mankind, and that, for those who keep this law, there is reserved in the future a "good place," and for the bad a "bad place"; but they have no definite ideas about what that "good" or that "bad" will be, or as to the locality of those places.

A fetich is little else than a charm or amulet, worn about the person and set up, at some convenient place, for the purpose of guarding against some apprehended evil or securing some coveted good. Fetiches may be made of anything of vegetable, animal or metallic nature, and need only to pass through the consecrating hands of the native priest to receive all the supernatural power which they are supposed to possess.

In preparing a fetich the doctor selects substances such as he deems appropriate to the end in view—the ashes of certain plants, pieces of bone, gums, spices, and even filth, portions of organs of the bodies of animals, and especially of human beings, eyes, brain, heart, particularly of ancestors, or men strong or renowned in any way, and very especially of enemies and white men. Human eyeballs are

a great prize. New made graves have been rifled for them.

These are compounded in secret, with the accompaniment of drums, dancing, invocations, looking into mirrors or limpid water to see faces, and are stuffed into the hollow of the shell or bone, or smeared over the stick or stone.

Certain fetich rites or ceremonies are performed for almost every child at some time during his or her infancy or youth, in which a prohibition is laid upon the child in regard to the eating of some particular article of food or the doing of some special act.

The prohibited article or act is literally a sacrifice ordained for the child by its parents and the magic doctor, as a gift to the governing spirit of its life. The thing prohibited thus becomes removed from the child's common use and is made sacred to the spirit. It is therefore a sacrament. Any use of it by the child will thenceforth be a sacrilege which would draw down the spirit's wrath in the form of sickness or other evil, and which can be atoned for only through expensive ceremonies and by gifts to the magician interceding for the offender.

Special fetiches are prepared for hunting, warring, trading, lovemaking, fishing, planting or journeying. Before starting on a journey a man will spend perhaps a fortnight in preparing charms to overcome evils by the way and to enable him to destroy his enemies.

According to native ideas all over Africa, such a thing as death from natural causes does not exist. Whatever ill befalls a man or his family is always the result of witchcraft, and in every case the witch doctors are consulted to find out who has been guilty of it. In some instances the witch doctors declare that the evil has been caused by the angry spirits of ancestors, in which case they have to be appeased through the medium of the witch doctors. In other cases they point out some or several persons as having caused the injury by making charms, and whoever is so accused by the witchcraft doctor is immediately put to death, his wife and the whole of his family sharing his fate.

As a result of the universal employment of fetiches in African tribes, there is no confidence between man and man.

To the African the "fetich" is his all, his entire hope for his physical salvation; he does not reckon on God at all. It is his trusted

belief. No well informed Christian can doubt that the African is in sore need of a Saviour. Right example influences him as perhaps no other race of man.

The outlook for the religion of light in Africa is not to be measured by past or present successes. Splendid as these successes are, they point rather to future promise than to

present achievements. For, while the outlook is as dark as sin and degradation can make it, it is as bright as the promises of God. "I, if I be lifted up, will draw all men unto me." "The earth shall be full of the knowledge of the Lord as the waters cover the sea."

The cry goes up, "Come over into Macedonia and help us."

The New Kountze Memorial Church



On this page of THE REVIEW we present to our readers a picture of the new Kountze Memorial Evangelical Lutheran Church of Omaha. This splendid stone edifice is the home of the congregation organized a half century ago by Rev. Henry W. Kuhns, D. D., the pioneer missionary of the General Synod and father of the General Secretary of the Luther League of America. The church cost \$100,000, and the lot represents \$25,000 additional. The present pastor is Rev. J. E. Hummon. It was dedicated the last Sunday in May, free of all debt, the Rev. Dr. D. H. Bauslin, President of the General Synod, preaching

the dedicatory sermon. Competent judges pronounce it one of the finest churches in America.

Quite recently a fine Luther League has been organized in this congregation. Its membership is composed of members of the last two or three confirmation classes. This new League starts under favorable auspices and promises to be a working force in the congregation. It has already given evidence of its earnestness of purpose.

The outlook for this congregation is most encouraging, and in its fine new home promises to do much for Christ and His Kingdom.

In Quest of Happiness

Miss Freda E. Buenshof

MAVIS CARLYLE.

Second Prize Story in LUTHER LEAGUE REVIEW Competitive Contest.

CHAPTER II.

Morning dawned bright and beautiful, but Eunice saw nothing of all its beauty. This morning the world seemed cold and dreary, despite the sun shining so brightly. Not one of his bright rays struck her heart.

Nervous and worried, she entered the breakfast room, with a surly "Good morning." Her mother turned to her and kindly asked whether she was feeling ill. "No, but I have a slight headache," was the curt reply. The little family of three, as they sat down to breakfast that morning, was not as cheerful as usual. Eunice sat in sullen silence till the meal was ended, and as they rose from the table, her father turned to her and softly asked: "Are you ill, Eunice?" "No, sir; I have but a slight headache." "You don't look quite as bright as you did last night. You are pale, my daughter. Last night your cheeks were rosy. You look tired and worn."

Eunice felt the truth of the words. At first she was touched by the tender voice of her dear parent, and turned aside to hide her emotion; but as the scenes of the previous night were again recalled to her mind, she was both annoyed and vexed. She compressed her lips to restrain an angry retort. Had she not suffered enough already? Must her father recall to her memory the scenes which she tried so hard to forget, thus causing the conflict which raged within her to be the more terrible? She withdrew to her room and tried to divert her mind by reading; but one after another the books were taken from the shelves and in the same manner replaced. She found no enjoyment in the books that had always been her favorite companions. She took up some embroidery work, but the threads got strangely tangled, and after a short time she laid that aside also. She sighed, and let her hands drop idly in her lap, as she leaned back in the big armchair, watching the changing scenes in the street below.

Thus the morning passed. Eunice remained in her room until the bell rang for luncheon, when she arose to tidy her hair before entering the dining room. That afternoon a friend, Laura Thornfield by name, called to see Eunice; but Laura found her to be very dull. Suddenly Laura said:

"Why, Eunice, how pale you are; and you looked so well last night. You did not dance one-half as much as I did, and yet your cheeks are colorless."

Last night again! Would the unpleasant memories never die? Eunice turned to her with a nervous frown: "Don't speak of last night, Laura. The subject is an unpleasant one to me."

Laura could not understand why, as Eunice had seemed so gay. She looked at Eunice in astonishment.

"You seem very discontented," said Laura, "and really, your path is strewn with roses."

"You think so, Laura; but there are sharp thorns among the roses which prick the feet at every step—hidden to stranger eyes. There are sorrows in many a sad heart unknown to the outside world. There are tears——"

"Oh, but Eunice, surely you can speak of no such troubles and sorrows! You, who have always seemed to happy and so free from care!"

"Ah, Laura, if we were all what we seem to be! But have you never found how deceiving appearances often are? How often we appear to the world to be gay and happy, while sorrow and remorse eat at the heart. But——"

She broke off abruptly and rose from her chair. She paced the room in silence a few moments, then turned to the window.

Laura came and stood beside her.

"Eunice, why will you be so dull?" she asked, putting one arm around her friend's waist. "What is the matter?"

"Nothing," answered Eunice; "nothing, Laura."

Gently withdrawing herself from Laura's arm, she settled herself again in the armchair.

"Come, Eunice, cheer up. No good comes of this thinking of strange woes and troubles; forget them. Aunt Jane and I are going to the opera this evening. Won't you come with us?"

"No," replied Eunice, as she sat, her face resting in her hand, her elbow on her knee; her eyes were bent to the floor, carefully studying the pattern of the carpet.

"Oh, yes," begged Laura; "hanging your head won't make you feel one bit better. Do come with us; I am sure it will do you good."

"I am tired and do not care to go," said Eunice.

"But you won't be tired after you once get there," was the reply.

Eunice smiled at Laura's persistency and said slowly: "Laura, you're a tease," and resolved to go—more to please her friend than of her own inclination.

CHAPTER III.

Toward evening it snowed—the first snow of the season—and the earth and trees, which had been brown and bare, were now covered with a pure, white mantle of Nature's own making. But as darkness came on it had ceased to snow, and the stars came out glittering and bright—first one by one, then in companies, until the vast dome was covered with its myriads of lights, like the eyes of so many protecting guardian angels keeping watch over the earth.

As Eunice and her friends walked down the street that evening they passed a little mission, from whence came the sounds of music. The lighted windows and the sheet of newly fallen snow below them formed a very pretty scene. The door stood open wide, despite the cold, inviting one to enter.

As the three came nearer, they stopped a moment to listen. A sweet, melodious voice fell upon their ears. Then they caught the words sung in accents soft and grave:

"Come over the line, it is only a step—
I am waiting, my child, for thee."

"What was that? Only a step? How simple! Can it indeed be true?" thought Eunice. The words whirled strangely through her brain. "Waiting for thee!" for her? No, surely that did not mean her! And yet, why not?

Pondering the words, she sighed deeply, but she did not heed the call. Ah, Eunice! Know you not 'tis your Saviour calling you? Hear you not His loving "Come"?

Silently walking along she raised her eyes to the tranquil heavens, gazing at the bright, pure stars twinkling in the frosty night air. A little old woman hurried past and in her haste she fell. Eunice hastened to assist her again to her feet. She bent upon Eunice a look of gratitude and said: "God bless you, dear, for the assistance you have given an old woman like me. You are young, but if ever you should sink in the slippery paths of life, may God's hand raise you, even as your hand has raised me."

"Are you hurt?" inquired Eunice. "Have you far to go?"

"Not very much; just over there," was the modest reply, as she pointed to the little mission, and hurried on her way.

The words of gratitude touched the heart of Eunice for a moment and dimmed her sight with a mist; then the incident was forgotten, to be borne on memory's wings in the calm and quiet after-days as a prayer which had truly been answered; but the words of the hymn she could not forget—they seemed to be branded on her mind.

They arrived, at length at the place of amusement. The orchestra struck up a lively tune, but it had not the power to quell the words throbbing in her brain: "I am waiting, my child, for thee." And again and again they presented themselves to her. The gay lights and witty speeches had no effect upon Eunice.

Laura whispered to her gaily: "What beautiful costumes!" To which Eunice answered indifferently; then she reflected: "How many poor folks might be fed and made to feel happy on the price of one of those gowns! How many poor wretches die each day in want of life's necessities, while enormous sums are expended thus!" How it all disgusted her!

"Would that I had stepped into the little mission, rather than come here," she thought, feeling that there she would at least have been more content. Her brain seemed to be bursting now with the weight of the hymn. The words seemed to be written before her eyes in flaming letters.

She moved about uneasily. "Will they never leave me?" she thought. "Oh that I were out of this place!"

The play was loudly applauded as the curtain fell on the last act, but Eunice breathed a sigh of relief.

The crowd surging forth from the several exits dispersed in its various directions.

As they walked up the street Laura said: "Oh, Eunice, wasn't Marguerite sweet; and to think of her being so cruelly wronged! Why it fairly made me weep."

"In the theatre," answered Eunice, "our eyes grow moist because of the wrong done to a poor creature, but on the stage of life—do we also weep for the wrong done our fellow creatures? Do we raise a hand to prevent injustice being done to them, when often a word from us would prevent the deadly stroke from being dealt? While we weep at the practiced parts of the actor or actress, do our eyes fill with tears at the trials and sufferings of the actors of the drama of life?"

"We would warn the stage hero of his danger, but how often are we ready to warn the

(Continued on page 30.)

Luther League Topics

12th Week After Trinity. Sept. 2, 1906.

Confession and Absolution in the Morning Service

Psalms 32:1-8.

Doctrinal Topics Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers. Why does the Chief Service begin with this Confession? What are the thoughts of the Confession in detail? (Analyze and explain.) In what sense is this really an Absolution? What are the practical lessons?

Lessons for our own lives: 1. Cleansing comes before worship. We must wash the dust of the daily pilgrimage from our feet, before we enter the temple of God's presence. The Confession and Absolution are the vestibule, where we are fitted for the Entering In (Introit). Access to God is the greatest privilege, and we show our sense of the privilege by our humble confession of unworthiness, and our grateful acceptance of His forgiveness. Only then can we feel that we have a right to draw near. He who does not appreciate the fitness and the blessing of this beginning of our service, loses much.

2. The reminder of our sinfulness, of our natural depravity and our sinful habit cannot be brought to us or realized too often. The teaching of the Word, however distinct and unmistakable, is not congenial to the thought of our time, and the tendency is strong to regard sin as a mere misfortune or a thing of circumstance, a weakness at worst. But sin is real. No fact of human experience is more certain, or more constant. And sin brings guilt—guilt which can be removed only by the atonement of Christ. With Scriptural clearness and fulness, in spite of the brevity of form, our Confession reiterates and presses upon our consciences the fact of our sinfulness and our need of forgiveness. This is not only the appropriate beginning of all true worship but the essential factor that must pervade all true worship as involving a due sense of our dependence upon God.

3. But the consciousness of guilt alone, would separate us from God. Knowing ourselves so unworthy of Communion with Him we could not worship unless we were also made conscious of His gracious pardon, and of the taking away of our guilt. And so He

commissions His minister, in His Name, to declare the glorious message of His full pardon to the penitent and believing. It is a precious message. "He *hath* had mercy upon us," "*hath* given His only Son to die for us," and having already, long ago, made merciful provision for our needs, He, for Christ's sake, "forgiveth us all our sins." A past atonement, bringing a present pardon, and with the pardon, sonship and the bestowment of the Holy Spirit. And that assurance as it is spoken by Christ's servant, the pastor, is yours. It belongs to every one who accepts it, who believes. It is not an empty word, but it conveys what it declares. Where there is faith in the heart of him who hears, it brings and confers the gift of God.

And having confessed our sins and received, with grateful spirit, the proffered pardon, the gates are open, and "we have access, by faith," into the Holy of Holies.

13th Week After Trinity. Sept. 9, 1906.

Missions Among the American Indians

Acts 19:11-20.

Missionary Topic Reviewed by J. Telleen, D. D.

Yes, I know something about the Indians. I have been among them, and traveled all through the Indian Territory, and through Colorado, Utah, Wyoming, Nevada and other States and Territories, with a view of locating a mission somewhere.

The Indian is often misunderstood. He is not quarrelsome, nervous, treacherous nor vindictive, though he is accused of all this. The whites are to blame for the most of "The Indian Wars." This I know from observation. I never heard of an Indian beating his wife nor maltreating his children. I have never seen older Indian boys bullying or teasing younger ones. Indian children very rarely quarrel. There is great attachment among the members of the family. When they move about in their nomadic life, they do as did Abraham; the head of the family takes all with him.

They love to smoke the pipe of peace. When I told them I did not smoke they excused me, because I was a "medicine man"—that is a preacher.

The squaws serve the meals, which are usu-

ally very primitive. Usually much meat is eaten and very little vegetables.

The Indians are fond of finery. Yet I saw some very fine faces, that would have honored a classic mold.

Our scheme of education for the Indians included taking away the children. They are taken from the parents by force, and sent away to a boarding school. That was one reason why our Augustana Synod's projected mission among the Indians fell through, though we thought we made strenuous efforts. In 1877 I covered the Indian Territory; in 1878 Dr. Norelius went over the field, and in 1879 Dr. Wahlstrom canvassed among the tribes.

Much might be said of the cult and home life among the Indians. The Indians love their children. We don't take enough time to love our children. We love our calling, our business, our society. We let others, aliens, instruct our children. The Indian mother carries her baby on her back, and when he can walk he clings to her skirt. If she rides horseback, the child perches behind on the crupper or in front on the withers.

When the out-agent takes a child the parents mourn the child as dead. Many children are very lonesome and mourn over what they regard as a prison life, and die in grief.

Often when the Indians anticipate the coming of the agent, to save the child from being taken they burn its body with red hot irons or mutilate it in other ways.

There are forty-three Indian non-reservation schools in our country, carried on by our Government.

'Tis true those who teach the children are skilled, patient and well meaning. I met some Southerners whom I never shall forget. They were so gentlemanly, so ladylike, so true. Their motives are right beyond cavil, their methods are good—the best.

But it is a fact, an indisputable fact, that the race instinct is hard to stamp out.

It is also true in many cases that the Indian, once free from school, goes back to his tepee and his blanket.

At Lodge Grass, Wyo., is a reservation school, carried on with the consent of the Indian Service, but without financial aid from the Government. Such schools are favored by the Indians, "because it keeps papoose at home."

The Indian adult is a child. He must be treated as a child of nature. The reservation

school is a kindergarten. It is an educational centre in and for the community. It educates the parents as well as the children, and the parents, through the children. "A little child shall lead them."

Give the Indians reservation schools. They do not break mothers' hearts, nor carry clouds of gloom into the homes, nor dig small graves.

The non-reservation school creates enmity, opposition and distrust.

Does any one think that tears of terror make for good, even if altruistically devised? I do not believe it. We cannot afford to suppress and kill mother love anywhere. The Bible forbids it.

Six years before I made my first tour among the Indians, in 1871, there were 237,000 Indians in America. In 1890, only nineteen years later, there were 176,000, a loss of 61,000. And in 1895, only five years after, the Indian census gives a total of 150,000, a loss of 26,000, or 5,200 a year. A total loss in thirty-five years of 87,000, or a loss of 2,485 a year.

At that rate all the Indians would be dead before the end of the present century. And then would come the reckoning, the judgment of a righteous God, who visits the iniquity of the parents upon the children. We are fast removing the Indians off the face of the earth. After that we need not write of any missions among them, for there will be no field for missionary operations.

A Carlisle Indian woman said: "My boy has been gone to school for three years, but every night I am awakened by hearing him cry and calling for me."

Many think the Indian squaw is a mere drudge. She is not. She is as proud of her home and her home duties as her white sister. I have seen more than one proof of this. She cooks, weaves, strings beads, tans skins, makes moccasins, invents and devises plans, and is mentally superior to her husband.

In the Lewis and Clark expedition were thirty-four men and one woman, Sacajawea. She was guide, chief counselor, knew the fords, passes, springs, secured the food, led the way on foot for 2,000 miles with her baby on her back, and when hope sank in the hearts of the men, she cheered them on.

In Portland, Ore., the white women have erected a statue to this brave Indian woman, their dusky sister. Study this monument! A silent, sober, patient, firmly poised woman, with a chubby, content, innocent looking papoose strapped on her back, shading her eyes,

Indian fashion, wistfully looking to the West and pointing the way.

Here is the honest wife, the loving mother, the faithful friend, the unerring guide. Many thousands, in looking upon this woman and child, have silently wept.

Here is an earnestness of purpose, a purity of heart that rebukes frivolity.

Shall the Indian live or die? Who says: "The Indian mother's heart is broken, but it does not matter." God sees it and hears it.

14th Week After Trinity. Sept. 16, 1906.

Confession and Absolution—The Preparatory Service

John 1:5-10.

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers. Are we sinners? How are we sanctified? What are the contents of the Preparatory Service? What is the special need of the Confession and Absolution before the Lord's Supper?

Lessons for our own lives: 1. We dare not go carelessly to the Feast of the Body and Blood of our Lord. It is dangerous to do so. "He that eateth and drinketh unworthily eateth and drinketh condemnation to himself." It is the faithful adherence to the doctrine of the Scriptures concerning this Sacrament, that determines the practice of our Church which we know as the Preparatory Service. If we were to come only to partake of bread and wine, the symbols of an absent Christ, it would make little difference how or whether we were prepared. But when the content of the Sacrament is so sacred and the benefit of the Supper may be changed by our unfitness into a curse, it makes great difference. No one who believes in the Real Presence in the Sacrament can talk so loosely as some do, inviting and urging any one who may be present, of whatever faith, and of unknown life, to come to the Lord's Supper, without special thought, meditation, confession of sin, prayer. No pastor who appreciates what the Scriptures say, can willingly see those of whom he knows nothing, gather around the Altar, to take from his hands the Body and Blood of Christ, but whether for blessing or for curse, giving him no opportunity of judging. The need and the value of the Preparatory Service is fixed by the doctrine of the Lord's Supper.

2. It is this sense of the need of due and serious preparation for the reception of the

Holy Communion, and of the pastor's responsibility for properly guarding the Lord's Table, so far as it may be in his knowledge and power, from unworthy communicants, which explains the Lutheran position against the indiscriminate participation, by people of other faiths and even of other congregations, in the observance of the Sacrament in any particular Lutheran Church. The charge that our Church practices "close communion" in the sense of a narrow, bigoted exclusion of all other Christian people from our altars is not justified. But it takes only a moment's thought to see the inconsistency of asking and expecting that even the members of our own congregation should not come to the Holy Communion without proper preparation, and, at the same time throwing the door wide open to any stranger who may be present. No one has a right to ask or expect a pastor to give him the Sacrament in entire ignorance of his character, his conception of what the holy act means and is, and his spiritual fitness at that time to receive the heavenly food. It is a very solemn thing to administer the Sacrament of the Altar, knowing that it may bring "life unto life," or, on the other hand, "death unto death." Every communicant, save in exceptional circumstances, should receive the Sacrament only after devout use of the Preparatory Service, and only in his own Church, and from the hands of the pastor who is charged with his own spiritual oversight.

15th Week after Trinity. Sept. 23, 1906.

Ulric Zwingli

Judges 12:1-7.

Review of Historical Topic by Rev. G. H. Schnur.

The historical character before us today is one of considerable interest. For a brief period the accepted leader of those Protestants who opposed the views of Luther, his early death and the rising of a new and more scholarly reformer (Calvin) threw Zwingli into the background as a leader among the Reformed. His life, character and work as selected in this Lutheran course of study gives an opportunity of understanding the differences which appeared so early in the Protestant ranks.

The main facts of his life appear on the Junior page, while the contrasts of his life and work with those of Luther are carefully delineated on the Senior page of the Luther League Topics. For a biography written from a friendly and appreciative (Reformed) standpoint, read "Huldreich Zwingli," by Jackson. For a fair Lutheran estimate of him, consult

"Martin Luther," by Jacobs, Chapter VII. Both these books are in the "Heroes of the Reformation" series.

Dr. Jackson, though an admiring biographer, does not put him on equality with Calvin "as a great man of history. His defects are patent; literary work marred by haste; his treatment of the Anabaptists prejudiced and cruel; his jealousy of Luther a mark of weakness." "But on the other hand he led the Reformation movement in German Switzerland and spent his days in the service of his conception of truth. He was a generous, self-sacrificing, lovable character, whose politico-religious writings reveal the stalwart Swiss who could not be bribed to silence, but who loved his country in spite of all her faults with a passionate devotion, and for her sake laid down his life."

The conditions obtaining in Switzerland when Zwingli began his work were much the same as elsewhere. In the Church corruption and immorality were everywhere visible. The Swiss were democratic, but bribery and corruption and intense individualism kept their confederation of states in a weakened condition. The general movement toward education characteristic of the fifteenth century found in the Swiss a people waiting. "The education movement began before the religious revival and was a cause of the religious revival, rather than a result" (Jackson).

Zwingli reached his position as a reformer through the easy and gradual methods of culture and study. He was a humanist, a friend of Erasmus, and approached the position of opposition to Romish error from the external side, rather than through the throes of a fight within his own soul. Hence it is entirely natural to find in him a shallow view of sin, a practical denial of original sin, one of the basic truths taught in the Augsburg Confession. Luther's deep view of sin, and corresponding joy found in the means of grace are utterly wanting in Zwingli. The latter looked upon the Word as a law of life not as the great means of grace. Hence the sumptuary laws among the Swiss Reformed, the precursors of the "blue laws" of the Puritans.

The Marburg Colloquy, October 1-3, 1529, brought out in marked contrast, the spirit, character, aims and faith of Zwingli and Luther. The debate centered around the question of the Sacramental Presence. Zwingli refused to submit to Christ's own words, appealing to philosophy and human reason. His

argument betrayed the fact that he did not give the Word supreme place in his teaching which Luther did. This failure introduced an element of error into all his other doctrines, though he diplomatically professed to agree with Luther on all points but the one. Failing to move the hero of Worms, Zwingli tried emotionalism and pleaded with tears for union and fellowship. Luther refused to give him his hand, saying: "You have another spirit," and he could not do otherwise. For he would not dare submit for a moment to Zwingli's subjecting the Word of God to the behests of human reason. Note the chilling, blasting effects of rationalism on religion in after years in Germany when the Church partially fell away from Luther's simple faith. And how is it today among many Christians in our own land? The same bowing to human reason, the same refusal to listen to the Divine Word, the same attempt to read men's theories and ideas into the Holy Word of God. No wonder an American writer says: "If the four great continental Reformers—Luther, Melancthon, Zwingli, Calvin—should appear today, the one among them who would soonest gather an enthusiastic following would be Huldreich Zwingli!" And why? Just because of the presence in many sects and denominations of that insidious thing of rationalism, the destructive criticism which ultimately would take away all authority from the Divine Word, which is as far removed from our Lutheran teaching of the Word as the great all-inclusive means of grace as darkness is from light. *And it was Zwingli at Marburg who raised his voice for human reason over against Christ's own word.*

Yet in Zurich and other cantons of his beloved Switzerland, Zwingli accomplished much good. Romanism was uprooted and the Gospel preached. There the Reformed principle was applied: everything not directly commanded by the Scriptures was thrown out. The relics were taken out of the churches and reverently burned. The mass and confessional were abolished. The statues and altars and organs were taken out of the churches, and with severe simplicity the Lord's Supper was administered from a plain table covered with a white linen cloth, the bread placed on a wooden platter and the wine in a wooden flagon. The order of service was in the language of the people and "music was expelled from the temple." The priests and

(Continued on page 28.)

The Seventh National Convention

Of the Luther League of America.

IT is the purpose of THE REVIEW to furnish its readers with information regarding the convention, committees, hotels, transportation, and the city that will entertain the great gathering of our Lutheran Young People's Societies. There is much to interest us in the State and city that from now until Advent will be in the eyes of all Lutherans in America.

NATIONAL CONVENTION.

The seventh National Convention of the Luther League of America has been invited to

the Alleghany makes the Ohio River you will see the gateway of the West of Washington's days. La Salle aimed at nothing less than the control of the valleys of the Ohio and the Mississippi rivers, and the usufruct of half a continent.

IN THE UNION.

It is a notable fact that while the Philadelphia Convention was in session framing the Constitution, the Congress of the Confederation was in session in New York. During this



Trinity Lutheran Church, Canton, Ohio, where National Luther League Convention will be held

hold its sessions in Canton, Ohio. Naturally this awakens an interest in that great State and the busy, growing city that is to be our host on October 30, 31 and November 1.

OHIO.

Ohio is the "Buckeye State." The territory was discovered and explored by La Salle in 1670. In a memorial addressed to Count Frontenac in 1677, La Salle himself affirms this: La Salle clearly saw the advantage of this territory. If you will look down the Monongahela River to the point where its union with

period Congress organized a territorial government for that immense region northwest of the Ohio. An ordinance for its admission as "the Northwestern Territory" was reported by a committee of Congress, July 11, 1787.

Ohio was admitted into the Union, November 29, 1802. It was a part of the "Northwest Territory," being the first State formed under the ordinance of 1787.

The meaning of Ohio is "beautiful river." Early a company was formed for the exploration and settlement of all the Ohio country.

Upon the admission of Ohio into the Union, and after Wayne had subdued the Indians in 1794 emigration became rapid, and the State advanced in prosperity. The pioneer settlement was made at Marietta in 1788, and Cincinnati was founded the same year.

THE CONVENTION CITY.

One of the principal cities of this great State is the city of Canton, with a population of over 26,000 people. It is a railroad centre and the capital of Stark County. It is situated at the confluence of the east and west branches of the Nineshillen River. It is a banking, mercantile and manufacturing centre. It contains flouring and woolen mills, manufacturing establishments making mowers and reapers, plows, printing presses, safes, saws and springs, cutlery, watches, bridges, hardware, hay rakes, carriages, street cars, pottery, tiles and other manufacturing industries. Besides these interests the surrounding country is a very rich agricultural district. In 1890, \$5,621,960 were invested in manufactures, producing \$7,986,627 worth of merchandise. This was divided as follows: The product of agricultural implement shops, \$1,774,896; roofing material, \$530,000; foundry and machine shops, \$493,550; flour and grist mills, \$388,206; saddlery and harness, \$225,225.

LUTHERANISM.

In this State the Lutheran Church is strong. The figures at hand indicate that the Joint Synod of Ohio has 191 organizations, 201 churches or places for meeting, and 31,261 members; the General Synod, 189 organizations, 185 churches or places for meeting, and 18,437 members; the General Council, 118 organizations, 114 churches or places for meeting, and 15,915 members; and the Synodical Conference, 54 organizations, 55 churches or places for meeting, and 15,440 members. The figures of the census of 1890 can be very largely increased for 1906, for the growth in the last sixteen years has been very great. Two Lutheran Theological Seminaries are located in Ohio, three colleges, one academy, one hospital and two orphans' homes. In Canton the Lutheran Church holds a representative position. It is justly celebrated for its Lutheran conventions, and Trinity Lutheran Church, in which the business sessions of the Convention will be held, is one of the finest church edifices of the denomination in America.

A cut of Trinity Lutheran Church, Canton, Ohio, in which the sessions of the convention will be held, appears in this issue. Next

month we will present a cut of the vested choir which will furnish some of the music of the convention. All the sessions of the convention will be held in Trinity Church except the Grand Rally, which will be in the Auditorium, seating five thousand people. The members of the local general committee are Lester Dewees, chairman; James E. Flohr, Charles W. Keplinger, John D. Frank, Edward M. Shreiner, Earnest C. Cutchall, Will R. Myers, Rev. G. C. Shaub, Rev. G. M. Schmucker, James A. Calhoun and M. W. Lutz.

The September issue of *THE REVIEW* will be the pro-convention number. Be sure to secure a copy. It will contain the fullest and latest information about the great convention.

Transportation

The Transportation Committee announce that they are in correspondence with the respective Passenger Associations and will doubtless secure a round trip at a fare and one-third, available on the certificate plan, for delegates and visitors and for members of the families. Further and complete details will appear in the next issue of *THE REVIEW*.

Convention Notes

Join heartily in the singing.

The Lutheran Church ranks third in number of communicants in Ohio.

All subjects assigned to the different sessions will be taken up promptly at the hour noted. This is in justice to the whole program, one and all participating. Courtesy to all speakers requires the strict enforcement of this rule. This rule will be strictly adhered to.

Bring your own note book and pencil. Do not throw it away; keep it for reference in your work at home.

Every delegate at the National Convention is having an especial privilege, and the opportunity should be availed for the best results at home. Remember personal work always counts. You should henceforth be an active worker in the parish where God has cast your lot. Anticipate and realize personal benefit.

The hymns used will be selected from The Luther League Hymnal.

All delegates and visitors are urged to register immediately upon their arrival. The reception committee will be in attendance at the headquarters. Go there first to register. Visit the Luther League Literature and Supply Department in the side room off the Sunday school at the church. This room will only be open before the beginning of the ses-

sions and at the close of the sessions each day during the convention. Literature and supplies will be for inspection and sale. Every delegate should visit this room.

Post office facilities will be provided by the local committee.

Report lost articles at Information Bureau.

All sorts of information will be furnished at the Information Bureau. When in doubt, inquire; don't guess!

Are you showing your colors? Wear your Luther League badge. If you don't have one, secure one immediately.

The Official Convention Report, in *THE REVIEW*, will contain full accounts of the convention. Leave your subscriptions for extra copies, 10 cents, at the Literature and Supply Department.

Pay attention to all announcements. Don't miss anything!

From West to East

BY THE GENERAL SECRETARY

MINNESOTA is one of the great Lutheran States in the nation. We felt this at the reception accorded the delegates to the Minnesota State Luther League Convention, at Hotel Freeborn, in Albert Lea. This convention was full of interest to the delegates and visitors. Rev. J. A. E. Naess, pastor loci, extended a most cordial welcome to the convention.

Two new leagues were added to the membership. The reports showed much earnest work had been done by officers and committees. The papers presented by the young men and women were clear cut and practical, and the discussions quite to the point.

The officers for the ensuing year are: President, S. H. Holstad, Minneapolis; recording secretary, Miss Gunda Mohn, Northfield; corresponding secretary, Miss Adelia C. Monsen, Albert Lea; treasurer, Prof. A. T. Lagerstrom, St. Peter; and statistical secretary, Nels Jensen, St. Paul. The outlook for the year is one of promising growth.

We were delighted with the fields of waving grain and growing corn. The belt of country traversed by the Northwestern Railway seemed like a garden, and the country around Windom for miles, as far as the eye could reach, was in a state of highest cultivation. It was not surprising to see the extensive work in progress on the Northwestern Railway, making this one of the best and finest systems in America. The work was to make possible the handling of the freight indicated by the large numbers of elevators, and also the increasing passenger traffic.

A conference was held during the month with a number of pastors who desire to organize Luther Leagues. On the secretary's desk are letters telling of growth, of activity and of increased interest in the local leagues.

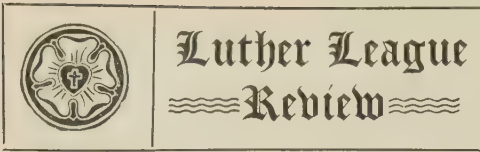
These letters come from widely separate parts of the country. The programs of local meetings and district conventions kindly sent the general secretary indicate an earnest desire to be useful and to render efficient service.

At Philadelphia we visited our busy president of the Luther League of America, Mr. W. C. Stoeber. In New York we found Mr. E. F. Eilert, editor of *THE REVIEW*, hard at work. Until further notice correspondents will please address the secretary, care of *THE LUTHER LEAGUE REVIEW*, P. O. Box 876, New York.

"Follow the Flag" is the motto of the Wabash. The Continental Limited of this road is a fine train. It was on time at two important points of travel, the beginning and the end of the journey. This is more than we can say for some others. For twenty-five miles without a curve, straight as an arrow can fly, this Wabash train clipped off the miles at a speed of sixty miles an hour, and seemed to do it with perfect ease. Follow the flag!

But just a line or two about Canton, lest we forget. The general committee in charge of the local arrangements are doing what they can to make the seventh convention the greatest in the history of the Luther League of America. What we want is a large and representative attendance of our Luther Leaguers. The Buffalo convention was notable for the large number of men in attendance. Let us have more men at Canton. We want active workers for Christ. To train for service and fit for responsibility in the Church we need our men and women to be interested and to take part in this great movement of the Church, by the Church and for the Church.

The general secretary will attend the State conventions of Illinois, Indiana and Wisconsin.



OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. EILERT,

WITH

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Editorial

Strike twelve! It is difficult to judge of the victories and defeats in other men's lives, but faithfulness may lift men from the level of the commonplace. Indolence, inertness and the "waiting for something to turn up" spirit will never strike twelve. Aim to strike twelve; give the best you have and do the best in your power. It is the way to achieve and is suggestive of success. This way lies the results of life.



Have convictions. Opinions are all right if they are correctly formed. But convictions which are the result of earnest study and of thorough and honest investigation become part of the blood in the system. What we need is not opinions of truth, but convictions of the doctrines confessed to give the anchorage of a stronger faith. It is convictions, not opinions, that make the stalwart Christian.

Some people make their religion a tear bottle. Feeling has its place in religion, but principle is safer, and is less apt to lead us into mischief. First have principles and then feeling, and the doing in our lives will have the safer basis for religious service. It will make us willing to do God's will lovingly and obediently.



The Luther League presents the opportunity of self-culture to our young people. As an organization aiming to aid young Christians in leading a life of loyalty to Christ and their Church, we discover an obligation to self and to God. In an effort to train and foster the social nature of its members, it seems a gain to have that work under the control of a religious organization and under the observation of the pastor's presence and direction. An avowed effort is also made for the intellectual development of League members. It accordingly aims at an intelligent Church membership, having a clear and strong apprehension of the vital truths for which our Church exists. It proposes to secure a requisite service for the Church upon the part of trained workers. But it proposes doctrinal intelligence as the highest form of self-culture for our Lutheran youth. It does not offer our Lutheran people a system of study entirely colorless doctrinally. It proposes to hear and teach Lutheran doctrine fearlessly and freely. It proposes to give the great precious truths of the Gospel to its members as received and held by our own Church, without over-caution for fear of treading on some one else's toes. It conceives that the great principles which have made us a Church are needful in our young people's spiritual welfare, and cannot fail to fit them for usefulness in and fidelity to their own great Church, as faithful servants and handmaidens of Christ.



The Olympic games held this year at Athens, Greece, in the splendid stadium seating sixty thousand people and built of white marble upon the site of the ancient theatre,

built 330 B. C. by Lycurgus, were the most notable athletic event of the year. For these the contestants qualified themselves by training. Each one sought to do his best. Each athlete aimed to win the prize. For this he worked, to this end he bent his efforts. Paul made the old Grecian athlete an example for Christian effort. He laid aside every weight; pressed toward the mark. The example of the modern athlete has value for us in Christian service. We need a knowledge of our Church, a training in the way to do her practical service, and an equipment for the burden and responsibility the Church may be willing to entrust to us. To train our young people by getting them into the League, by inviting them to attend the League meetings, and by gradually giving them smaller tasks and then larger responsibilities, the judicious pastor, through the League, is providing the future congregation with efficient helpers.



An event of the month is the passing of Dowieism and the overthrow of the false prophet's power through the appointment by the court of a receiver for Zion City. It is nothing new. Gamaliel long ago said: "If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." The thing that is permanent in religion is God's Word and sound doctrine; and we are persuaded the real evangelical spirit never reverses, either in preaching or teaching, the old accepted ideas of the origin, purpose and nature of Scripture and the vital power of sound biblical doctrine.



Our companions exert an unconscious influence over us. It is either good or bad; and this makes it clear what kind of companionship Christians should elect to have. The healthful companionship bears the stamp conducive to spiritual growth and a consistent life. It is helpful and inspiring, and the associates are not damaged but inspired by a fellowship that is desirable.

Church literature is a very important matter. Our own Church has a magnificent literature. But to what purpose is this literature unless we use it? The man who lives in the interests of his business, the daily paper and small talk, loses power of imagination and becomes limited in thought. We need association with great characters and noble literature to open our eyes to the larger and better things of life. And a special reason for giving attention to religious books is because they develop the religious nature. What a man reads and thinks determines what he is. Good literature can have no other than a beneficial effect upon the individual. We should get at the heart of the matter we read, and learn to read with mild and sweet reasonableness. If our Leaguers will spend their idle moments in perusing our own Church literature they will lose nothing of liberty, but will add greatly to their knowledge and store of truth. We mention this because we are interested to instill a deeper desire for our splendid Lutheran literature, and we want to increase the numbers of our intelligent and well informed laymen.



There is a duty that is a privilege. It is to support your own Church. Every member who is helping to uphold the hands of his own pastor, who is liberal in his own congregation, who is busy in the local vineyard, who has thrown his heart into this work, is in a sense truly helping the whole Church. It is there most of us can find a work fitted for our hands. It is, too, by making the congregation as the unit prosperous that the whole denomination is enabled to reflect an increased activity. This is where individual work grows into the larger results. To many of our laymen the Luther League affords a sphere of usefulness to the Church by bringing out their individual ability and putting it into practical touch with active Church work. In thus doing locally the best we can we are often indirectly doing the most for the whole Church.

Luther League



Of America

"Of the Church, By the Church, For the Church"

Official Call for the Seventh National Convention

Canton, Ohio, October 30, 31, and November 1, 9 10 6

In accordance with the cordial invitation extended, the Seventh National Convention of the Luther League of America will be held in Canton, Ohio. After conferring with the local committee, the Executive Committee has designated October 30, 31, and November 1, 1906, as the time for holding the convention.

The arrangement of the program is in charge of a sub-committee of the Executive Committee.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and all District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District Association to three delegates, and each State or Territorial organization to ten delegates. Such delegates must present proper credentials to the Committee on Credentials.

GENERAL INFORMATION.

The sub-committee of the Executive Committee who will arrange the program will be very grateful for suggestions in regard to topics in harmony with the General Theme of the convention, and speakers. To be of any assistance, the suggestions should be sent immediately to the Program Committee, care of Mr. George A. Baldwin, Rochester, Pa. Such suggestions should be received not later than April 1, 1906.

Blank forms for credentials for delegates will be sent on application by Rev. C. K. Hunton, Statistical Secretary, Salem, Va., who will also furnish gratuitously the uniform statistical blanks of the Luther League of America.

The Committee on Transportation, in an early number of THE REVIEW, will publish the details of the railroad rates.

THE LUTHER LEAGUE REVIEW will furnish official information each month relating to the convention. After the convention THE REVIEW will publish a Convention Number containing full reports of the proceedings. Arrangements should be promptly made to secure this full report.

Particulars as to hotels, boarding houses and other local arrangements will be furnished in due season by the local committee of Canton.

TO WHOM IT MAY CONCERN.

This call urges all Lutheran societies, of whatever name and however synodically related, to send their full quota of delegates to this Seventh National Convention. Preparation should at once be made by every Lutheran Young People's Society to be represented at the convention in Canton, and of which this is the official call. It is only through the united effort and the determination of each League to contribute its share that the convention will be a full success. Seeking to stimulate the various Young People's Societies of our Church to greater Christian activity and desiring to foster the spirit of loyalty to the Church, we would endeavor to quicken among our members a clearer consciousness of Christian faith, and to promote among them a practical Christian life.

LUTHER M. KUHN, S.

WM. C. STOEVE, R.

President of the Luther League of America.

General Secretary of the Luther League of America.

Our Churches and Institutions

In Some of Our Large Cities

Greater New York

—A building lot has been purchased and plans drawn for the erection of a building for the Bethesda Mission of the United Norwegian Church in Brooklyn.

—Rev. C. P. Edlund has resigned his congregation in this city, and has removed to Asheville, N. C., where he has accepted a position as Scandinavian representative of the Board of Trade of that place.

Philadelphia

—At East Lansdowne, a suburb, a Sunday School was organized on July 1. The work preparatory to the organization of a church is now being done.

—Rev. Aug. Fischer has resigned St. Michael's German Lutheran Church.

—This year three of the seniors of the Theological Seminary at Gettysburg are working on the territory of the Philadelphia Conference of the General Synod—Messrs. William W. Barkley, Paul Froehlich and Charles J. Hines.

—The cornerstone of Immanuel Chapel, West Philadelphia, Rev. R. S. Patterson, pastor, was laid July 8. The address, on "The Significance of These Stones," was delivered by Rev. J. F. Hartman, D.D., of Lafayette Hill. The building will be 50x80 feet, seating 800 or 900. The front will be of granite.

Chicago

—Rev. G. B. Hancher, Ph.D., of Philadelphia, has received a hearty and unanimous call to become the pastor of Trinity Church, of Chicago, formerly served by Rev. W. L. Hunton, Ph.D.

—The Lutheran Evangelist prints the following: "Chicago has more Germans than any other city in the world except Berlin, more Swedes than any other city except Stockholm, more Norwegians than any other city except Christiania. Men who have tried to get at the facts say there are about 438,000 ungathered Lutherans in this bustling city. With these, 1,000 congregations could be organized with an average population of 438 for each; or 438 congregations with an average population of 1,000 for each. But the gathering in and organizing is yet to be done.

—A new Swedish Lutheran congregation has been organized by Rev. A. Aaron in East Chicago.

St. Louis

—Trinity congregation has accepted the resignation of Rev. Otto Hanser, who served the congregation very acceptably for twenty-seven years. His son, Arthur, who was his assistant, was also granted a dismissal, he having accepted a call to Knieriem, Ia.

Washington

—The cornerstone of the new building of the Lutheran Church of the Atonement, at Rhode Island avenue and North Capitol street, northeast, was laid on Wednesday, July 25, with appropriate exercises, conducted by Rev. I. O. Baker, pastor of the church. In his address the pastor told of the work done by the church since its organization, and gave a brief history of the

Sunday School and other church societies. A Luther League is one of this church's auxiliary societies.

—Rev. J. G. Butler, D.D., began the fifty-eighth year of his ministry in Washington, D. C., on July 1.

—Ground was broken recently for the new building to be erected by Zion Church, Rev. C. F. Bergner, pastor.

Baltimore

—During the past quarter the congregation of St. Mark's Church, Rev. W. H. Dunbar, D.D., pastor, contributed more than \$1,300 for benevolence.

—The Baltimore papers give extended biographical sketches of Rev. Edward Huber, D.D., pastor of St. Matthew's Lutheran Church, who died recently. Dr. Huber was distinguished as a theologian, philanthropist and scientist. He was formerly pastor of St. John's Lutheran Church, Richmond, Va., but had been pastor of St. Matthew's since 1883.

Pittsburg

—Rev. George W. Englar, of Youngstown, Ohio, has been called as pastor of Bethany Church, the church in which the General Synod held its last meeting. He will take charge September 1.

—Rev. J. H. Keller celebrated his first anniversary as pastor of St. James Mission, on June 17. The membership has grown during the year from 42 to 114 and the Sunday School from 27 to 190. A lot has been purchased for \$1,400, and plans have been adopted for a church building.

Cleveland

—Rev. A. L. Benze has resigned the pastorate of the First English Lutheran Church in this city to accept a call extended by Zion's Church, Wheeling, W. Va. Rev. Benze has done much to strengthen English Lutheranism in Cleveland. He leaves the First Church in a flourishing condition. He will begin his new work on September 23.

Erie

—The Swedish Lutheran Church has secured subscriptions amounting to \$7,000 to its building fund, and when \$3,000 additional have been subscribed the work of construction will begin.



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Louisville

—On October 1 Rev. H. K. Fenner, D.D., enters his thirtieth year as pastor of the Second Lutheran Church.

Kansas City

—Rev. S. P. Long, pastor of the First Lutheran Church, of Mansfield, Ohio, has been elected pastor of the First Church of Kansas City, and press reports say that he has accepted the call.

Jersey City

—St. Paul's German Lutheran Church has begun the erection of a new edifice, to cost \$60,000.

Wilkesbarre

—Christ Church, Rev. P. J. W. Pestke, pastor, for the past twelve years a mission of the Ministerium of Pennsylvania, has declared itself self supporting. The Luther League has resolved to raise \$500 in the coming year for a new church or Sunday School.

Elizabeth

—The German Lutheran Church, Rev. C. G. Fischer, pastor, has purchased ground for a new church. It is yet undecided when building operations will begin.

Miscellaneous

—Augustana Synod met in Denver, Col., 116 clerical and 78 lay delegates being present. Twenty young men were ordained, who will be located in twelve different States and in Canada. About \$18,000 were paid into the Synodical treasury during the past year, which amount was less than required to meet the expenditures by \$9,650. Special attention was given to the cause of Home Missions. The Synodical jubilee year is to be celebrated in 1910. An Immigrant Home is to be bought in New York for \$60,000, and one in Boston for \$15,000. Special collections for this purpose are to be taken in October. Mission work among seamen is to be carried on in connection with the above "homes." Favorable progress was reported in the deaconess work. The present director, Rev. E. A. Fogelstrom, was retired on pension on account of ill health, and Rev. P. M. Lindberg was appointed his successor.

—Rev. Luther Coffman, of the Ohio Synod, has recently undertaken mission work among the Slovaks at Massillon, Ohio. The attendance at the services is constantly growing.

—The growth of the Lutheran Church in the United States in the 160 years preceding 1900 multiplied 450 times, while the population of the country multiplied only twenty-eight times, the comparison being at the rate of about 16 to 1.

—Carthage College is making an effort to secure \$200,000 for a new Science building. Of this amount \$100,000 has been secured, largely through the effort and liberality of Mr. Henry Denhart. When the sum is complete Mr. Andrew Carnegie will give \$20,000.

—Officers of the Swedish Lutheran Church have decided to locate their college for the Pacific Northwest at Cœur d'Alene, Idaho, 34 miles east of Spokane, subject to the approval of the Synod, which will meet at Portland, Ore., August 26. The Commercial Club of Cœur d'Alene will donate a site of 5 acres and the people have pledged \$25,000, to which is to be added \$75,000 for the completion of the project. Departments of business training and music will be opened next fall. The committee having charge of affairs is composed of Revs. J. Jespersen and Jacob Jacobson, of Spokane; C. E. Frick, of Tacoma; A. C. Renhardt, of Portland, Ore.; H. L. Larson, of Seattle, and C. B. Green, of Moscow, Idaho.

—The anniversary of the Lutheran Orphans' Home, Topton, Pa., will be held on Thursday, August 16. A special program is being prepared. Over 6,000 attended the anniversary last year. The numbers are increasing every year. Six children of the Home were confirmed on Whitsunday by the superintendent, Rev. J. H. Raker. All are members of the Luther League.

—The First Lutheran Church, Norfolk, Va., Rev. W. H. Riser, pastor, consecrated its new church building June 24. The building is of brick with stone front. The auditorium has a seating capacity of 400 people.

—One of the important Lutheran reunions of the season was held at Tumbling Run, Pottsville, Pa., on Wednesday, June 27. The addresses were delivered by Rev. W. L. Hunton and Rev. H. E. Clare, of Philadelphia.

—Mr. F. W. Koch, of Allentown, Pa., who was killed in the railway accident at Salisbury, England, was a member of the Board of Trustees of Muhlenberg College, and just before leaving for Europe had subscribed \$1,000 toward the building fund. He was not only prominent in business circles in Allentown, but was one of the leading supporters of the movement which resulted in the organization of a new Lutheran congregation and the recent erection of a \$75,000 church.

—Almost \$12,000 have been contributed by the Swedish Lutheran congregations to alleviate the distress of their fellow countrymen on the Pacific Coast.

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Luther League



Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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NEW YORK.

Brooklyn District

—On Tuesday evening, July 24, Mrs. H. C. Wasmund, wife of the pastor, tendered the Luther League of St. John's Lutheran Church a lawn party, which was well attended and at which all had an enjoyable time. The new organ is to be consecrated on Sunday, September 9. Special services have been arranged for the occasion.

NEW JERSEY.

—The Young People's Union of the German Lutheran Church, of Elizabeth, the Rev. C. G. Fischer, pastor, has pledged \$700 toward the erection of their new church building, on which sum it pays the interest until it is able to pay the capital. The past year \$100 was also given

to a needy member by his associates in the society.

PENNSYLVANIA.

Philadelphia District

—The Luther League of St. Michael's Church, of Germantown, Rev. S. A. Ziegenfuss, D.D., pastor, has closed its meetings for the summer months. The last meeting was held on June 18. It was to be a birthday party on the lawn, but on account of the inclement weather was held indoors. It was a success financially as well as socially. The proceeds amounted to over \$40.

B., M. and C. Counties District

—The annual reunion and outing of the Luther League of Holy Trinity Church, Chester, was held at Wallingford on Wednesday, July 11. The attendance was increased over that of last year. The League numbers about 200 members.

Berks County District

—The fifty-first quarterly convention of the District Luther League of Berks County was held at St. John's Lutheran Church, Sinking Springs, Rev. J. W. Lazarus, pastor, on Friday, July 13. The service at the morning session was conducted by the Rev. William F. Bond, of Shamrock. The address of welcome was made by the Rev. J. W. Lazarus, and the response by Dr. O. J. Specker, president of the District League. The statistical secretary, Miss Katharine G. Armstrong, St. James' League, Reading, reported a total of 2,023 members, including 1,544 Seniors and 479 Juniors, representing 22 local Leagues. The literary secretary reported having received 14 additional subscriptions to THE REVIEW. The topic, "The Value of Recreation in Religious Work," was opened by Mr. Charles F. Reed, of Bethany League, West Reading. At the afternoon session the devotional services were conducted by Rev. A. W. Lindenmuth, of Amityville. Then followed addresses on the following topics: "Luther in the Monastery," by Rev. F. F. Buermeyer, of Reading; "Moral Purity," by Prof. A. W. Stricker, Wernersville, and "The Closed Church in Summer," by Mr. Oscar Wanner, Grace League, Reading. Rev. M. C. Horine, of St. James' Church, also discussed the topic, "The Closed Church in Summer." The devotional services of the evening session were conducted by Rev. J. Franklin Snyder, assistant pastor of Trinity Lutheran Church, Reading. An interesting address was made on the subject, "Plus Ultra," by Rev. H. Branson Richards, Lebanon, Pa. Twenty local Leagues were represented by 38 delegates and 95 visitors, and 17 local pastors were present. The fifty-second convention will be held on Thursday, October 11, in St. James' Lutheran Church, Reading, Rev. N. C. Horine, pastor.

—A Lutheran reunion was held at Rocky Springs Park, Lancaster, Pa., July 27. An interesting order of service was participated in

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by the large number of people present, and an inspiring address was delivered by E. Augustus Miller, Esq., of Philadelphia.

Catawissa District

—The Catawissa District Luther League will meet at Mifflinville, Rev. C. F. Dry, pastor, on Thursday and Friday, September 6 and 7.

Greensburg District

—The Junior League at Jeanette has had a very successful year. The League is educating a native child in India.

East District, Joint Synod of Ohio

—The twelfth annual convention of the Luther League of the Joint Synod of Ohio-East, was held in Good Hope Lutheran Church, West First street, Oil City, Rev. H. J. Reimann, pastor, July 10 to 12. The first session was held on Tuesday afternoon with sixty delegates and a large number of friends of the League in attendance. An address of welcome was delivered by Rev. Reimann, and response was made by Rev. G. W. Siemen, of Perrysville, president of the League. The convention was organized by the election of the following officers: President, Rev. G. B. Tejan; vice presidents, Rev. C. Freseman and Rev. Uber; secretary, Miss Grace Oglesby; treasurer, Mr. Carle Demier. A paper "The Responsibility of the Young People Toward the Financial Support of the Lord's Cause," was presented and thoroughly discussed.

In the evening the delegates were entertained at Monarch Park at supper and a reception. At the session on Wednesday morning the question, "What Kind of Delegates Should Be Chosen as Representatives for the Luther League Conventions?" was discussed with much interest and profit, and there was presented also a paper on "The Distinctive Difference Between the Lutheran Conception and that of the Reformed Denominations with Respect to the Means of Grace."

During the third session held Wednesday afternoon, the convention considered the topics: "The Force of Personal Example and Conduct for Good or Evil," and "Should We Imitate Others or Hold Fast That Which We Have?" The discussions were quite general and frequently spirited.

At 8 p. m. an address on "Social Amenities" was delivered to the convention and congregation by Rev. O. Mees, of Coraopolis, Pa. The

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members of the Oil City League furnished special music during the service.

At the Thursday morning session papers were presented on "The Lutheran Order of Worship," and "Consecrated to the Lord or Wedded to the World?" In the reports that were made it was shown that in addition to regular benevolences, help to the support of two students has been given, and will be continued this year. The offerings at this convention, amounting to about \$50, were by resolution devoted to this object.

At noon the convention, which was regarded a very successful one, adjourned. The next convention will be held at Allegheny.

INDIANA.

—The Luther League at Attica arranged and managed a Fourth of July celebration and picnic, which was held at the Ravine Park. The program was in two parts. The first part was given in the forenoon by the Sunday School. At 2:30 p. m. there was an interesting program of music and readings, with addresses by Rev. G. A. Fahlund, of Galesburg, Ill., on the subject of "Liberty," and Rev. J. I. Bergstrand, subject, "Influence of the Scandinavian People on the Progress and Civilization of the World." Refreshments were served in the afternoon. The meeting was a grand success.

—La Porte District Luther League will meet at Elkhart, August 5.

KANSAS.

—The Luther League of the Kansas Conference, Augustana Synod, will meet in Salem, Marshall County, August 31 to September 2.

IOWA.

—The Iowa State Luther League will hold its annual convention in Iowa City on August 28 to 30. The sessions will be held in the First English Lutheran Church, Rev. A. B. Leamer, pastor.

Church News

—Rev. D. Frank Garland, D.D., president of the Miami Synod, has succeeded in supplying all the vacant charges in the Synod. They have elected pastors—except in two places where they are about to extend a call.

—It is now stated that Rev. E. E. Baker, of Ohio, who left the Lutheran Church and joined the Presbyterians a year ago, was one of the warmest advocates of the new liturgy recently proposed at the General Assembly. The Lutheran World, which gives this information, says also that had he remained a Lutheran he would have continued to fight the Common Service tooth and nail.

—Zion Church, York, Pa., has given 100 of her sons to the Lutheran ministry during its history of about 100 years.

Luther League Supplies

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Luther League Topics

(Continued from page 16.)

nuns were encouraged to marry and the whole outward and practical life of the Church was changed.

As a man, as an indefatigable worker and reformer who led the German Swiss to better things, we can most heartily commend him. But as a Reformer in the true and the broad sense, as a teacher of theology, we cannot wonder that he was soon forgotten, that his work was not permanent, being overshadowed by others who rebuilt, even among the Swiss, the foundations laid by him. Truly his was a different spirit from that of the purified Apostolic Church, the Church of the Augsburg Confession.



16th Sunday After Trinity. Sept. 30, 1906.

League Organization

II Samuel 5:22-25.

Practical Topics Reviewed by I. Searles Runyon.

Organization is built upon the general principle of union for strength. The theory is that 100 people working together for an object that they have agreed upon can accomplish more than the same 100 people working independently of each other, without knowing each other's aims and plans. "Many men of many minds" can scarcely work for a common end; but if they are organized, they may come to one mind on a given point, and their united effort to reach that point may assure success.

No work so much as the Church's work requires this combining of forces. Success in this work depends partially upon prayer. And while the statement that the "effectual fervent prayer of a righteous man availeth much" gives ground for hope of one's individual supplication; the promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," gives positive assurance of success in God's work to the two or more who unite their efforts.

And the work, as well as the prayer, will be more effective if done in unison. No argument is needed in these days to establish the value of combination and unity of effort. Even in the smallest things co-operation counts. I have seen a number of stonecutters working side by side, but each with his hammer and chisel, entirely independent of all the others.



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Yet each man took care to strike his chisel in unison with all the others. And the reason given for maintaining this concert in the strokes of the hammers was that the blows cost less effort and were more effective than if struck at different times.

The first great requisite of an organization is a firm and enduring foundation. Many an organization has fallen to pieces because its underpinning was weak. It may have been formed to meet some real need of humanity, and yet could not live because the need it sought to meet was not clearly defined, or the remedy was not well thought out, or not adequately set forth. The Luther League meets all these tests. Its foundation, the Augsburg Confession, is strong and ample. It sets forth in plain terms, first, the fact of sin—the world's universal and deadly curse; second, man's condition on account of it, revealing humanity's dire need; third, the plan of redemption from it—humanity's priceless boon. Some statements of the Augsburg Confession are hard to comprehend, because some things in life itself are hard to comprehend; but it contains no disproven untruths, no overdrawn half truths, no outworn "blue laws," no outgrown misinterpretations. It sets forth fundamental principles definitely, accurately, adequately. It has lived long, will continue to live, and the organization built upon it need not die for lack of foundation.

The second positive requisite of an organization is the means for perpetuating itself. No matter how much humanity needs help of a certain kind, and no matter how well calcu-

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lated may be any organization to supply the help needed, unless there is some means of informing people about the organization and its power to meet their need, the organization is doomed to failure. Applying this principle to the League, there are two forms of activity discovered—increasing the membership and educating the recruits. The League must have within it the power to attract young people to its ranks, and then it must have the means of holding them and of informing them. The power of attraction lies in the interest taken by each one already a member. Let the League be made valuable to its members and they will tell others of its value and use their influence to get them to accept its privileges and advantages. The means of educating the recruits is provided in the Reading Course, the Topics, and THE REVIEW. Let the League so plan its work that these helps are used rightly and it need not lose its members once gained.

The third great need of an organization is to have the machine itself properly constructed and managed. At best, a machine is a kind of helpless, wasteful, burdensome thing. In mechanics, the investment in machinery is considered sunken capital. A machine cannot run without power, and a guiding mind and hand

back of it. When these are back of it there is scarcely a limit to its capacity. The same principle and rule apply to the League machinery. Let it be constructed so as to run with the least possible friction and waste of every kind. Let the brains and hands that run it be selected with the greatest care, for no other reason than their consummate fitness. Let the machine be as simple in construction as possible. That means simple constitution and by-laws. Let the fundamental principles of the League be the real basis of action, and then give the executive officer and his associates some discretion in the application of them. Let the definite aim of the League be well known, and let the work be well distributed. The committees should be arranged so as to cover the ground well, and the work assigned among them so that each may have something worthy of its effort without being overburdened.

If, in such an organization as has been described, every member will find his rightful place and unselfishly give a reasonable amount of thought and effort, the Church will find the League to be one of its most powerful factors in its work of preaching the Gospel and extending God's kingdom on earth.



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NEW YORK

August and Our Juniors

Write, in this Department, to Dr. C. E. Haupt, Lancaster, Pa.

The Month

What a proud name is carried by this golden month of thirty-one days, in the bright, busy part of the year in this part of the world, and especially in our land!

And where is the bright young Lutheran who has not touched with pen or pencil upon some good map of the Fatherland the spot so dear to many a heart that marks the old historic Augustus-city, or Augsburg, the seat of imperial power?

Thus, the name of this active working month suggests to us the grand old "Augustana," our Lutheran Magna Charta, the sure foundation on which is based the Reformation and the progress of the modern Church, the great Augsburg Confession of 1530!

"O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend.
I shall not fear the battle
If Thou art at my side,
Nor wander from the pathway
If Thou wilt be my Guide."

The month through which we are now passing affords opportunity for planning the work of the coming autumn. Many of our Junior leaders will have an outing or vacation, and in other fields than their own may, by visits to meetings and inquiry, get suggestions and practical ideas that will be most valuable in their own Leagues.

Boys! It is said that "the world owes us a living." But what do we owe the world? Are we not to give account of that living, and should not that account be a good one?

"The wicked flee even when no one is pursuing, but they make better time when some one is after them."

The reading courses are just as useful and valuable as ever.

The trolley offers opportunities for outings in many places such as never have been afforded until now.

No doubt many Junior League workers will be found at the big meeting at Canton, in the Festival of the Reformation this year.

How many of our Juniors know the history of the Reformation and of the Lutheran Church since that day? Have you ever read it?

Commit to memory all the good selections that you can during youth. They will serve you well in later days. One of the great duties in memorizing is to get the small catechism by heart as thoroughly as possible.

Some congregations have not yet found the advantage of a Junior League.

In planning a new church, ample provision ought to be made for the League, and also for the Juniors. Some cheery room ought to be designed, so that it shall be ready for their

Keep in touch with the splendid August Top-
use.

ics. They will do good work, like good seed, wherever planted.

A MOTTO FOR AUGUST.

"He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame."—Prov. 10:5.

In Quest of Happiness.

(Continued from page 11.)

hero in life—the real hero? Has our conscience never accused us? Ah, Laura, I tell you, while we weep at fiction, the angels in heaven weep at the injustice done to our fellow mortals."

They walked along in silence after that.

They passed again the little church. Eunice cast her tear dimmed eyes toward the little wooden structure, as she thought again of the sweet voiced singer; but now all was dark within.

"Too late!" she sadly murmured. "Too late!" echoed the darkened windows. Another opportunity lost!

(To be continued.)



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MEMORIALS FOR THE CHURCH AND
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Luther League Topics for 1907

BY REV. GEORGE H. SCHNUR, EDITOR.

MANY local leagues print cards for six months or a year, with leaders and subjects assigned to the given dates. For all such it is a favor to publish the schedule for the ensuing church year early. Soon we will meet in biennial convention at Canton, Ohio. The scheme of subjects for 1908 and 1909 will be presented there by the topics committee for adoption by the Luther League of America. Not very many League workers have sent in suggestions for future plans, as we had hoped.

Below we publish the list of themes and texts of the "Luther League Topics," as adopted at Buffalo for the church year beginning with Advent, 1906.

There are fifteen doctrinal topics during the year's course, based on Luther's Small Catechism. All of them will be interesting and to the point. The twelve missionary topics, usually assigned to the second Lord's Day of each month, continue to give us an insight into Lutheran mission work of all parts of our Church. There are ten historical topics, and a number of biblical themes suitable to the festival days. As before, the vacation months of July and August have no doctrinal or historical subjects assigned, but are used for more practical themes.

The Rev. Frank P. Bossart has already selected the Daily Bible Readings for the year, and the Rev. C. Armand Miller, D. D., will continue to furnish his helpful and devotional reviews of the biblical, doctrinal and practical topics in THE LUTHER LEAGUE REVIEW.

Topic Themes and Text for 1907

ADVENT, 1906.

December 2, 9, 16, 23, 30.

- I. Doctrinal—THE BENEFITS OF THE LORD'S SUPPER. Matt. 26:26-28; Rom. 6:22-23.
- II. Missionary—WHAT ARE OUR WOMEN DOING FOR AFRICA? Acts 8:26-40.
- III. Historical—THE FORMULA OF CONCORD. Rom. 8:1-11.
- Christmas. Biblical—THE SONG OF THE ANGELS. Luke 2:8-14.
- End of Year. Practical—THE OLD AND THE NEW—YOUR PURPOSES. Luke 5:36-39.

EPIPHANY, 1907.

January 6, 13, 20, 27. February 3, 10.

- Epiphany Day. Biblical—CHRIST THE LIGHT OF THE WORLD. Isaiah 60:1-6.
- I. Missionary—WHAT ARE OUR WOMEN DOING FOR INDIA? Matt. 27:54-56.
- II. Missionary—ZENANA WORK. Acts 9:36-43.
- Septuagesima. Historical—HANS EGEDE. Isaiah 26:1-7.
- Sexagesima. Doctrinal—THE LORD'S SUPPER: A COMMUNION. I Cor. 10:16-22.
- Quinquagesima. Historical—THE SCHMALKALD ARTICLES. Jude.

LENT.

February 17, 24. March 3, 10, 17, 24.

- I. Doctrinal—THE PLACE OF FAITH IN THE RECEPTION OF THE HOLY COMMUNION. Romans 3:3-4; John 6:52-56.
- II. Doctrinal—WHO THEN RECEIVES THE SACRAMENT WORTHILY? Matt. 6:16-21.
- III. Doctrinal—WHAT IS PROPER SELF EXAMINATION? Isaiah 1:16-18; II Cor. 13:5.
- IV. Doctrinal—WHO IS UNWORTHY AND UNFIT TO COMMUNE? I Cor. 11:27-30.
- V. Missionary—THE MEASURE OF OUR GIFTS. Exodus 35:20-29.
- Palm Sunday. Biblical—THE MIND OF JESUS. Phil. 2:5-11.

EASTER-TIDE.

March 31. April 7, 14, 21, 28. May 5, 12, 19, 26. Easter. Biblical—THE STONE IS ROLLED AWAY. Mark 16:1-8.

- I. Historical—JOHN CALVIN. Amos 9:11-15.
- II. Missionary—MISSIONARY WORK OF THE HAGUE SYNOD. Isaiah 35:1-10.
- III. Doctrinal—WHAT IS THE CHRISTIAN CHURCH? Ephesians 2:19-22.
- IV. Historical—THE THIRTY YEARS' WAR. Joshua 1:1-9.
- V. Doctrinal—THE MARKS OF THE CHURCH. Ephesians 5:25-27.
- Exaudi. Missionary—OUR CITIES: THE STRATEGIC CENTRES. Luke 10:1-16.
- Whitsunday. Biblical—PETER'S PENTECOSTAL SERMON. Acts 2:14-36.
- Trinity. Historical—BISHOP CRANMER. Ezra 7:6-10.

AFTER TRINITY SEASON.

Third Quarter.

June 2, 9, 16, 23, 30. July 7, 14, 21, 28. August 4, 11, 18, 25.

- I. Doctrinal—THE ATTRIBUTES OF THE CHURCH. I Cor. 12:27-31.
- II. Missionary—MISSIONS AMONG THE JEWS. Romans 10:1-4.
- III. Doctrinal—CHURCH POLITY. Acts 15:6-29.
- IV. Historical—THE AUGSBURG, THE FIRST DISTINCTIVE CONFESSION. Isaiah 8:16-18.
- V. Practical—CHRISTIAN CITIZENSHIP. Romans 13:1-10.
- VI. Biblical—JOSEPH. Genesis 47:1-12.
- VII. Missionary—CARE FOR THE AGED. Lev. 19:32; Psalm 37:23-26.
- VIII. Biblical—SAMUEL. I Samuel 3:1-14.
- IX. Biblical—DAVID. II Samuel 5:1-10.
- X. Biblical—JOHN THE BAPTIST. John 1:19-34.
- XI. Missionary—THE CHRISTIAN KINDERGARTEN. II Timothy 3:14-17.
- XII. Biblical—JOHN THE EVANGELIST. John 21:20-25.
- XIII. A SERVICE OF SACRED SONG. Ezra 2:64-65.

Fourth Quarter.

September 1, 8, 15, 22, 29. October 6, 13, 20, 27. November 3, 10, 17, 24.

- XIV. Doctrinal—CHURCH DISCIPLINE. Matt. 18:15-20.
- XV. Missionary—DOCTOR DAVID A. DAY. Acts 16:16-20.
- XVI. Doctrinal—CHURCH ART. I Kings 6:21-36.
- XVII. Historical—PHILIP JACOB SPENER. Hab. 3:16-19.
- XVIII. Practical—SELF CONTROL POSSIBLE TO ALL. I Cor. 9:24-27.
- XIX. Doctrinal—CHURCH MUSIC. Ephesians 5:19-21.
- XX. Missionary—SELF SACRIFICE IN GIVING. II Cor. 9:1-15.
- XXI. Doctrinal—THE COMMON SERVICE. I Cor. 14:26-40.
- Reformation Day. Historical—LUTHER'S OPPOSITION TO FANATICS. I Samuel 12:6-15.
- XXIII. Missionary—LUTHERAN CHURCH PAPERS. Luke 1:1-4.
- Luther Day. Historical—LUTHER'S PERSONAL LIFE. II Kings 22:1-2.
- XXV. Doctrinal—THE CHURCH YEAR. Acts 12:1-4.
- XXVI. Biblical—PAUL'S CALL TO THANKSGIVING. I Timothy 2:1-4.



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